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 BIBLE
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Record

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A Mexican Laborer Discovers the Glory of the Gospel
in his own Bible

V. 96
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"I Lay It on Your Heart"

Swiftly moving events since the following was printed make the delivery of a few Testaments into North Korea the more fortuitous

THE following letter, written by Chaplain Harold Voelkel from Pyongyang, Korea, was received at the Bible House in the early days of November 1950. Chaplain Voelkel spent many years as a missionary in



Two Jeeploads of Korean New Testaments move from Seoul to Pyongyang, October 1950

Korea. Twice he has had to flee the country in such haste that he lost all his goods; once when Japan went to war against the United States in 1941, and again last June when the North Korean Army swept down the peninsula. A refugee in Japan, he was commissioned as a chaplain with the U.S. Forces, and after the restoration of Seoul was one of three chaplains sent by General MacArthur to Korea to help organize a Chaplains Corps in the South Korean Army.

The December issue of the *Bible Society Record* carried in an article entitled "Beginning Again in Korea" quotations from Chaplain Voelkel's first letter, which brought the good news that Rev. Young Bin Im, Secretary of the Korean Bible Society, and

his wife, were safe, although the Bible House in Seoul had been destroyed; and spoke of the desperate need of Scriptures among South Koreans.

In the letter here quoted we get the even more poignant story of the Scripture needs above the Thirty-eighth Parallel. Chaplain Voelkel writes:

It is difficult to tell all that it meant to the Christians of this city—the Christian capital of Korea, until recently the capital of the North Korea Communist régime—to have Korean Scriptures arrive. They were the first to arrive for years, since the beginning of the Second World War. The service was held nine days after the capture by the Americans.

Word got around the town that some of the missionaries had returned, and a rally was announced for Sunday afternoon. The city is still deserted, the people having fled to escape the siege; but gradually they are returning, and it surprised us to find the church seating 1,500 crowded



Chaplain Voelkel delivers the first Scripture volumes to arrive above the 38th Parallel in years

(Continued on page 17)



The Bible House in Seoul, Korea as it looked on September 25, 1950; and as it looked Next Day



Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 96 JANUARY · 1951 NUMBER 1

The Bible in Current Speech Is Not a New Idea

THE Bible in current speech is not a new idea. The whole history of the Christian Church may be written in terms of its awareness of the speech of the people.

St. Caesarius of Arles, France wrote in the sixth century to his colleagues:

If I wanted to make you understand . . . the setting-down of the Scriptures in the order and language used by the holy Fathers, the food of the doctrine would only go to a few wise men and the multitude would remain hungry. That is why I humbly ask that the ears of the learned content to tolerate rustic speech, so that the entire flock of the Word may receive the celestial nourishment in a simple and unified language; and since the ignorant cannot rise to the height of the learned, let the latter deign to come down to the level of their brothers, because the learned can understand what has been said for the simple folk and the simple folk cannot understand what has been said for the learned.

The plea of St. Caesarius was that people of the Merovingian period might clearly understand the revelation of God. In order that they might understand, it was necessary that this message be given in the speech of the day and not in the polished style of the Latin Vulgate translation of the fourth century. But St. Caesarius' heartfelt concern was also Jerome's, when he undertook to give the people of his day the Vulgate translation, which by its very name implies that it was for the people.

Unfortunately the cry of St. Caesarius was drowned by heavy tradition; but in the Renaissance and the Reformation the demand for the Word of God in the speech of the people was again heeded, and there flowed from the pens of righteous men translations into the scores of languages of Europe: Spanish, French, German, Dutch, Swedish, English, Bohemian, Bulgarian—to name only a few.

Wycliffe in the fourteenth century translated the Scriptures from Latin into English; but by the sixteenth century these no longer spoke clearly to the people, for the English language had undergone so many changes. Hence Tyndale gave the English-speaking peoples the Word in the vibrant language of his day and paid with his life, that others might have this Book of Life in what was then modern speech. Tyndale's work was soon followed by others in a great succession of the Bible of Coverdale, the Great Bible, the Geneva Bible, the Bishops' Bible and, as an even further revision, the King James, published that men might have the Bible in modern speech of the seventeenth century.

This tradition has continued in English, so that we have not only the numerous translations produced by individuals such as Weymouth, Moffatt and Goodspeed, by the American Standard Version of 1901 and the Revised Standard Version New Testament of 1946. But we should not think that English is the only language in which people are demanding the Bible in modern speech. Never before in the history of Christendom have so many people been dedicating themselves to revising the Bible. Revisions are now being made or planned for in such languages as Brazilian Portuguese, Siamese, Spanish, Hungarian, Greek, Chinese, Japanese; for a score or more of important languages in Africa and for many of the larger languages of India.

The Bible in current speech is not a new idea, because Christians throughout the ages have been continually desirous of understanding this Book of Life, which can only become a guide to life as they understand its message and come to know Jesus Christ, who is its central theme. This eternal Book is a current book for each successive age and must be available to men in the language each generation speaks.

And Now Formosa

A Brief Glimpse at still another Opportunity which must be added to the Prayer Lists of People who would see God's Word persuasively placed in the hands of Everyone who should have it

BY FRANCIS C. STIFLER

THE Island of Formosa is one of the strategic spots in the present world scene. Lying, at its nearest point, about ninety miles off the southern coast of China, Formosa is about as large as the States of Maryland and Delaware put together. It supports, however, four times as many people as these two states—in more normal times, about 6,000,000 people. At present there are possibly three or four million in



One of the Fifty New Churches, and its building established in the Mountain Provinces of Korea since 1946

addition due to the great influx from the mainland since the Communists took over there.

For fifty years, until it was restored to China in 1945, Formosa had belonged to Japan. Most of its inhabitants are still Chinese. In the mountainous interior are aboriginal tribesmen, estimated at about 200,000. In 1940 the Japanese population was 308,845.

Now come two urgent appeals for Scriptures from Formosa.

In his letter dated September 25, 1950 Chaplain Ivan L. Bennett, located at the United Nations Headquarters Command in Tokyo, writes:

I have just returned from Formosa. There are two matters that give me great concern there. The first is the need for approximately 20,000 Japanese New Testaments and 6,000 Japanese Bibles for the indigenous churches in the mountain provinces. Rev. and Mrs. James Dickson, who are working under the Presbyterian Board of Canada, told me that there were approximately fifty churches that have been founded in these provinces in the past four years. There are five main dialects, but most of the young people are able to read and speak the Japanese. I know of no story of missionary effectiveness that quite equals that which they told me in their home a few nights ago, and they are having difficulty getting the Scriptures they need. As I was leaving Mr. Dickson handed me a letter which says:

"The immediate need for Scriptures for these people should include the following: 20,000 New Testaments, 6,000 Bibles. This number can be absorbed in a few months. The demand for Scriptures everywhere is increasing, and we have been unable to cope with it. If you can find it possible to assist us in the matter of getting Bibles for this great work, we will deeply appreciate it."

The books Mr. Dickson asks for will cost approximately \$15,000.

The second appeal comes for Scriptures for the greatly increased Chinese population on the Island. An all-Chinese evangelistic movement is reported to be in full swing there. Almost its entire leadership is unpaid, but every convert is expected to be a worker. It is undenominational and definitely Bible-centered. Four of its outstanding leaders are a teacher, a judge, a professor of chemistry and a physician. They instruct the people in public speaking, hold Bible-discussion groups with them and direct a vigorous pub-



Formosan Mountain-province Girls Trained as Nurses

licity campaign. Of everyone attending their meetings they ask: "Are you a Christian?" "Would you like to become a Christian?" Many of the young workers moving among the crowds are soldiers in the Nationalist Army.

The movement is not new. It began in 1924 in Foochow on the mainland, under the leadership of a student in a Christian college. At one time there were 100 of its congregations in Shanghai and the surrounding Chekiang Province, and as many more congregations north of the Yellow River. When the Communists overran the mainland about 300 of its workers came to Formosa.

It is quite possible that conditions on the mainland may be such that there will be for a considerable time hundreds of thousands of soldiers and refugees spending their time on the lowlands of Formosa, facing the continent. A great opportunity to serve them in Christ's name meanwhile is open wide.

The Bible Society is planning to supply possibly as many as 100,000 Chinese New Testaments for this signal opportunity among the Chinese in Formosa. The estimated cost is \$25,000.

Here, then, are the two matters that "give great concern" to Chaplain Bennett, missionary James Dickson and no doubt every American Christian worker in Formosa—that an adequate supply of Japanese Scriptures shall be furnished to the native

Formosans who since the end of the war have been founding churches in the mountain provinces; and that Chinese Testaments shall be made available to undergird the indigenous movement among the Chinese on the Island, who likewise are vigorously calling their fellows to Christ in a spirited campaign of evangelism. To meet the immediate requests will require approximately—as noted above—a total of \$40,000.

We are sure that the Christian people of America, who have always responded so promptly and generously to such opportunities to spread the Word among those who are turning toward Christ and His Kingdom, will continue to support their Society generously.

Gospel Distribution — My Hobby

Any Church or Individual Could Do This in America or Anywhere

A veteran missionary to Korea in this brief description of a phase of his work incidentally throws light on the Bible Society's time-tested policy of Distribution by Sale rather than by Free Gift—the sale price, however, never to be above the cost of the book

BY JOHN Y. CROTHERS

WHEN coming to the field we were told each missionary should have a hobby. I thought, "Why not have one which is directly connected with the work?" So I made Gospel distribution my hobby.

The reports of the Bible Society showed that before the war the Korean language stood third in the whole world in distribution of Scripture portions, being surpassed only by English and Chinese.

But this had been accomplished largely by paid colportage, and it was difficult for paid colporteurs to maintain high average monthly sales and also do follow-up work. I felt that the follow-up work was as important as the original sale. We may liken the sale to the planting of a seed. Johnny Appleseed might do his planting and never return to care for the trees. That would be all right; but with grain the result is different. First, I must sell Gospels myself; and I did so constantly; second, I must get others to sell them. So, here was my method. For years, when ministering I did not put money in the offering but put in a package of Gospels. I told the people to pay for the books when they took them out to sell, and when they need not receive money but could receive eggs or grain or straw or charcoal—anything the value of the number of books sold.

One church in Seoul was a church I had visited with Mrs. Rhodes when staying at her home. She told me, if I went there the pastor would ask me to

preach. "Nothing would please me better," I replied. Sure enough, the pastor, when introduced, said, "I have been very busy the past week. Would you mind preaching?" I put forty Gospels in the offering, and after church got the people to pay for them before going out to sell them. Then I pocketed the money and brought out 80 Gospels. "These now belong to the church, for I have received the money for them," I said. They bought these also, and I took the money to the Bible Society and had 160 Gospels sent to the church. When I visited the church again six months later, they had sold 600 Gospels.

Another church, in Andong territory, starting with my gift of forty Gospels, sold 1,000 while I was away on furlough.

When I arrived in Tokyo early in July, I was surprised to find there were no Korean Gospels on hand. Since that time an edition of 20,000 of the Gospel of John has been printed. Japanese Gospels were selling for 5 yen, with a discount of 20 percent, as I paid 4 yen each. I put them in the offering each Sunday, whether at a Korean or a Japanese church. Besides, I have sold many at stores too. In two months I have put in circulation over 700 volumes of Testaments and Portions. Had each one of the 950 Protestant missionaries done the same, it would have meant a circulation of 665,000 volumes in two months.

Revising the Mongolian New Testament

Four Men, aided by the prayers and earlier contribution of a Woman retired through illness, prepare a New Text for the day when the Scriptures may again speak to the People of a vast and needy Land. The Story is told by a Secretary of the China Bible House

BY DAVID McGAVIN

ONE hour's sail by launch from Hongkong, traveling toward the west, lies the Island of Laan Tao, which, though small, has several high peaks of approximately 3,000 feet. Between two such peaks, on a shallow, saddle-back valley, quite treeless, is the place known as Laan Tao Camp. The camp is made up of perhaps twenty small stone-built shacks or bungalows, widely separated, together forming a little summer resort of inestimable value to those fortunate enough to escape even for a short time from the intense heat and humidity of cities at sea-water level. Only the essentials of life find their way to Laan Tao Camp. No luxuries are there, except perhaps the luxury of running water to be found in several of the shacks; but even that is a simple luxury, for the water is the rain from heaven, held in tanks under the concrete roof.

There, on top of this delectable mount, free from the noise and bustle of the crowded ways of life, four men with their families have taken up residence to give their time and learning to the work of making a much-needed revision of the New Testament in the language of the people of Mongolia. Thus, although for the present missionary activity is prohibited in that vast and needy land, the Word is being prepared for the time when its entrance will bring light and life to many now in darkness.

Of the four men engaged in this work, three are Mongols; and, with three fourths of the Committee working in their native language, the final result should be an excellent translation, especially since all three are particularly well qualified for this important work. Erinchindorji, for example, who has been at the work longer than the others, is not only fluent in the written and spoken language of his native Mongolia, but is equally fluent in the languages of China and Tibet, either of which, in addition to his native language, would be a decided achievement. In addition, he both reads and understands English. When Erinchindorji was eleven years old, his eyes became diseased; and he called at a

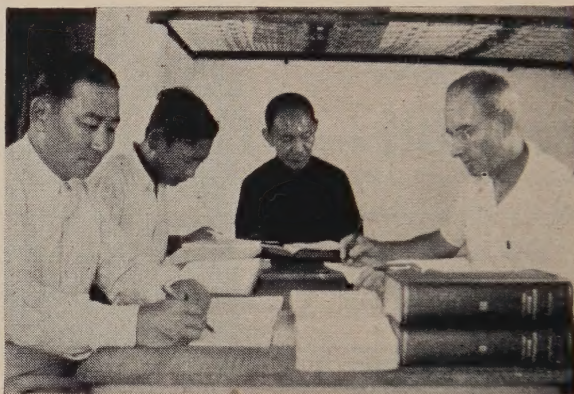
mission station, seeking help. Not only were his eyes healed but, the eyes of his understanding also being opened, he beheld Christ in all His beauty and decided in childlike faith to follow Him. He entered the mission school and on completion of his ordinary schooling decided that he would like to spend his life in Christ's service. For this purpose he journeyed to Peking and became a student at a Bible school there, from which he graduated at the early age of twenty-one. All his early years, therefore, were a preparation for the important work in which he is now engaged, and his contribution has been invaluable.

Another of the Mongolian revisers has the name Mattai, or Matthew; but strangely enough, notwithstanding his name, Mattai was not brought up in mission circles, nor did he learn his native language from the original (Mongolian) trans-

lation of the Scriptures. For this reason Mattai's contribution to the work is of very special importance, because his Mongolian is the style used by the ordinary educated Mongolian. Mattai's accomplishments are indeed great. He is fluent in written and spoken Chinese, Japanese, Manchu and his native Mongolian, while he is able to read and understand both Tibetan and English; and each of those languages has almost no similarity one with the other. His fame as a scholar has spread to other parts of the world, and he has been invited to take up work at the University of California.

The third Mongolian is Wangchindorji, who came to the work as a direct answer to prayer for additional Mongolian help. In addition to his linguistic knowledge of Tibetan, Chinese and Mongolian, Wangchindorji is blessed with the ability to search and find the correct and most apt term or phrase to make the translation clear and plain.

The fourth member of the Revision Committee is the Rev. S. J. Gunzel of the Evangelical Alliance Mission. Mr. Gunzel came to Mongolia in 1933 and was first introduced to the revision work of the Mongolian New Testament in January 1936, when a



At work on the Revision of the Mongolian New Testament. Left to right: Mattai, Erinchindorji, Wangchindorji, Gunzel

group of missionaries and Mongols was called together at Kalgan, North China to consider the first-revision manuscript of St. Matthew's Gospel, which had been produced by a Mongol scholar of the Swedish Mongol Mission, Mr. Dastichub. However, it was not until a little more than a year ago, when the committee moved to the Hongkong area, that Mr. Gunzel was set aside by his Mission to devote all of his time to the work of revision. Mr. Gunzel himself writes: "My contribution to the work has not been as great as the benefits I have derived from it."

The missionary who has given most time to this excellent work unfortunately is not now with the Committee. Miss Gerda Ollen of the Swedish Mongol Mission has given many years to the work of revision, but recently because of ill health has had to return to her home in Sweden after serving in Mongolia for

more than thirty years. Miss Ollen was intensely keen that the best possible translation of the Scriptures should be produced for the people of Mongolia, and she devoted her life to this end.

As the work of revision nears its completion the next problem is to produce the necessary type. Mongolian script is one of the strange scripts of the earth and is not found in stock at any printing factory. Indeed, we have inquired of several places in the world in our search for it and have not yet found it. We are hopeful, however, that the type can be cast in Hongkong, which after all would be the simplest arrangement; and with several Mongols resident here, the proofreading would be more expeditiously handled.

As the work proceeds we pray believingly that the seed to be sown may bear a rich harvest.

"I Wouldn't Think of Parting with It"

FOLLOWING the recent acceleration in our government's mobilization for the Army, Navy and Air Force, the American Bible Society has increased its production and distribution of Scriptures for service men and women, a ministry which it has rendered without interruption for more than a century, with periods of special emphasis in times of war. The period of greatest activity in this service was that between July 1, 1940 and December 31, 1945—the period of World War II—when the Society furnished to the Armed Forces on orders from the chaplains 58,060 Bibles, 4,472,522 New Testaments and 5,560,784 Gospel portions, a total of 7,491,366 volumes. By the end of 1949—four years of relative peace—this total had grown by 589,340 to 8,090,706—an average of about 147,000 a year. Almost half of this continuing service was in pocket Testaments. During the first ten months of 1950 service men and women and war veterans in hospitals received from the Society 55,715 Bibles, 159,180 Testaments and 91,416 Portions, a total of 406,311. A great number of these were sent direct to the Far East for our embattled troops.

In the regular budget proposed for 1951 the Officers are requesting \$75,000, as against \$40,000 in the 1950 budget, to care for the anticipated continuance of this greater demand. It may well be, however, that twice this amount will be needed because of increasing calls from chaplains.

Through the years there has, of course, been no way to measure the benefits of this spiritual service to the men, whether they be in camp or in combat; on ship or plane; in prison or hospital; or spending their remaining days in the care of the Veterans' Administration. That the blessings imparted by God's Word to men at arms are real and powerful can be

gleaned from the testimony of the men themselves with which the Society's files abound.

Chaplain Carroll M. Mershon of the Navy supplied some of this testimony in a letter dated October 3:

"Our ship transported the First Battalion, 5th Marines, from San Diego to Pusan, Korea for our first operation this summer. On our way over I held daily Bible-study and song services and passed out a number of your Bibles and Testaments, many with the Marine Corps insignie.

"When we had completed unloading at Pusan, Korea we went to Yokosuka, Japan to await further operations; and while there I regularly visited the wounded Marines being evacuated from Korea. Several were young men who had attended our Bible studies and received Bibles or Testaments published by your Society. It would have thrilled you as it did me, I am sure, to see the boys pull out their Testaments from their pockets, most of them smeared with mud and often blood-stained, as they testified to the power of God's Word to strengthen and sustain them in combat and particularly as they were wounded, some of them lying for a considerable time in a filthy rice-paddy or out under the hot sun of a parched hillside. Their Testaments were all they brought back. Pictures of wives, children, parents and sweethearts would be carefully placed inside of the cover. When I would offer them a new, clean copy for their old one, they would refuse, saying that the old one had been with them through thick and thin, and they wouldn't think of parting with it. The boys all remarked how they especially appreciated the listing of favorite passages for various needs as well as the words of well-known and beloved hymns.

"We returned to Pusan and loaded the same group

(Continued on page 11)

HOWING THE LOCATION OF COLPORTEURS IN JAPAN

SEA OF JAPAN

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Society works through the Japan Bible Society. The med by and is carried out by Japanese people. This offered as an American book but as God's Book for

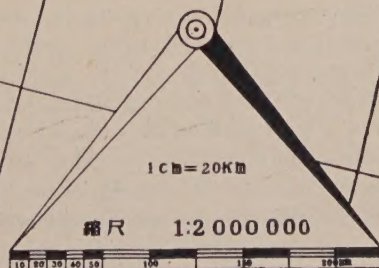
d by sale remains with the Japan Bible Society for n. No money comes back to the American Bible So- ndation of permanent Bible distribution.

d be 200 colporteurs at work. It costs \$25 a month to on the job. Each man should sell 8,000 to 12,000 vol- ar.

rovide more Scriptures for Japan and "put more men

TOKYO
K. SITO
T. WATANABE
K. NAWASHIMA
A. KISHIDA
H. KOJIMA
T. HIRAYAMA
H. SAWANAGA
K. ISHIKURA
T. KAWASAKI

PACIFIC OCEAN



The Japan Bible Society is working so hard on this program that we do not want to complicate it in any way, so please do not ask us to designate the money for any particular colporteur

New Boys with a New Life

THE boys and girls of a Sunday-school class in Poy Sippi, Wisconsin a few months ago sent a contribution with which the Society through its Agency in Greece sent sixteen modern Greek Bibles to the prison in Sparta, Greece. Some time later Mr. George Kladis, the Society's Agent in Athens, forwarded a long letter signed by six of the imprisoned boys, a part of which is quoted here. It reveals, as no one in our favored land could ever experience, what God's Word can mean to young people who have known no other world than one of deceit and violence. The boys wrote:

We were all born last decade. When we started to understand things, the great storm of the last world war came and inundated our country. Work, starvation and the general misery made us lose our bearings completely. We attended school, but what we got from there was very little. From the church, which we also attended for a while, we got no benefit, because what we did we did formally and without conviction.

On the liberation of our country we were eleven or twelve years of age, and we then hoped to see some light before us; but this also we missed, because no sooner had the first rays of light started illuminating our young souls, than the storm of the internal war started, which with its black clouds covered and hid completely the dawning hopeful light. Everywhere we heard shots, everywhere weepings, fears, persecutions, and almost everywhere executions; and all this from civilized man of our age! Amidst all this confusion and giddiness what were we to do at this age? Here we are, in prison. As a little lamb, when you take it away from its mother, cries and leaps here and there, so did we behind the prison bars. Like the little flowers that wither when they are not watered, so were we withering as we were separated from our family, from our friends and from the free life of the world.

One day which will remain to us unforgettable, the governor called all the inmates to the yard and recommended us to become members of the Christian group to be formed by one of the prisoners, who had just arrived from Athens. The latter gave us a short address and assured us that we would come to know a divine, exhaustless fountain that would quench our thirst. We all thought—and more so we, the boys—that we were going to have one of the usual sermons; but we were mistaken. We who are writing you this letter are six boys under age, members of this group; and there are sixty more, older boys also in the prison. We have so far followed only a few lessons, but these were enough to make us new boys with a new life. The words of our teacher like lighted arrows hit our young but stony hearts, and at the same time some mysterious power diverted our inward dispositions from evil to goodness. Luminous, the divine form of Our Redeemer stands before us and tells us, "Fear not, I have died on the cross for you."

We may declare from experience that no other power can reveal, or rather offer, to man the remedy of his final cure except the Holy Scriptures. Happy and blessed would the Greek people be, if everyone had the Bible in his home. Had we known the truths of the Bible from early childhood, we would not have been carried away by material-

istic, anti-Christian theories which brought our country where it came to recently. Such great power has the Bible that it manages to awaken and save hardened hearts like ours. May the Lord bless the soul-saving work carried on by the Bible Societies throughout the world!

Testaments for the Armed Forces of Greece



More than ever in the years since the close of World War II has the American Bible Society undertaken to supply Scriptures to the military forces of nations other than its own. As testimony to the growing spirit of unity among the free nations of the world and to the universal love for the Bible, the Society has in the past three years presented 200,000 modern-Greek Testaments to the armed forces of Greece.

The last 50,000 of these recently arrived in Greece. In the accompanying pictures are seen, at the top, the cartons of Testaments being unloaded at Piraeus, the port of Athens; and below, a picture snapped at shipside at the moment when the Greek Chief of Chaplains, Colonel Kyprianos, conveyed his thanks to the American Bible Society through Major General Reuben E. Jenkins, Chief of the Joint United States Military Aid Group in Greece.

It will be recalled that Field Marshal Papagos of the Greek army at the time of the arrival of the first shipment of 150,000 of the Testaments last year asked that another 50,000 be sent. His request has been met.



Illustrated Gospels

MANY of our readers will recall the announcement in the issue of the *Bible Society Record* for September, 1950 of the first publication of the Gospel of Luke as an illustrated booklet in magazine size, with sixty pictures adorning the King James text. As stated there, the Gospel in this form was scheduled to appear not only in English but in other languages as well. A few weeks ago the first edition of 500,000 in Japanese came from the press. It is pictured here with the English edition. Except for the text the booklets are identical, using the same pictures through-



The Illustrated Gospel of Luke in English and Japanese. Editions are also available in Spanish and Indonesian

out. Modern Japan is as picture-minded as modern America. In her present receptive mood toward the Christian Scriptures, it is anticipated that this initial edition of a half million copies will soon be exhausted.

Meanwhile there is an earnest demand for Gospels in this new popular form in Chinese. A half million copies in Spanish came from the press in November. And at about the same time there was received at the Bible House from Holland, where it was printed, the first sample copy of the Gospel in Indonesian. An edition of 100,000 in this language carrying the same cover picture and most of the other illustrations has been printed. Since the accompanying picture was made "The Good News" has appeared in Spanish in a large edition. As the funds permit, the illustrated Gospel of Luke, "The Good News," will be issued in still other languages.

The reception of the edition in English in this country has been most encouraging. A second edition of 500,000 has just come from the press.

For those who did not see the original announcement, the illustrated Gospel is distributed at six cents for any number of copies under fifty and at five cents per copy in quantities of fifty or one hundred or any multiple thereof. In these larger quantities the booklets are shipped, ready-packaged direct from the printers.

"I Lay It on Your Heart"

(Continued from Page 2)

and as the snap indicates, many were unable to get in.

The people were singing "A Mighty Fortress Is Our God" with a ringing enthusiasm, and as the boxes of New Testaments were brought in and the people learned what was in them, they burst out into spontaneous applause. It was a moving experience and stirred a deep emotion in my



Loading Scriptures for Korea at the Tokyo Bible House

own soul. How grateful I was for the privilege of having brought them by trailer from Seoul! I will enclose a snap of the jeep and trailer too. The only regret is that we could not have brought fifty times the number of Scriptures we did, but many are en route and we will have to let patience have "her perfect work." These consignments were handled by Chaplain Bennett's office, who is most zealous to get God's Word to both the Korean troops and the populace.

Korea is prostrate, her cities not only wrecks leveled in the fighting, but the church leaders have been carried off. The estimate is that 80% of the pastors of this great Christian center have been liquidated. *I lay it on your heart* to challenge America to pray and labor for this Church that has gone through the fires of Red brutality and oppression.

"I Wouldn't Think of Parting with It"

(Continued from page 7)

of men and took them to Inchon, Korea for the amphibious assault on this port which paved the way for the capture of the capital city of Seoul, Korea. On this trip, as on the previous one, we had some glorious studies in the Word of God, and I was able to distribute several dozen more Bibles and Testaments. The men all want Bibles; but as you can well appreciate, a whole Bible is often too heavy and bulky to take into actual combat; this is why the Testaments and Portions are appreciated so much."

Surely, Christian people of America are going to continue to supply the funds by which chaplains may receive and distribute to their men "the sword of the Spirit, which is the word of God."

A Scout is Reverent

REV. Stanley I. Ray is pastor of the First Presbyterian Church of Hominy, Oklahoma. Last June he served as chaplain aboard the Will Rogers Scout Special out of Tulsa, Oklahoma, taking 700 Scouts and Scouters to the great jamboree held at Valley Forge, Pennsylvania. Before Chaplain Ray boarded the train he laid in a good supply of pocket New Testaments secured from the Dallas depository of the American Bible Society. Later he wrote Secretary Langham at Dallas, sending the following picture.



Chaplain Ray (foreground) and his Helpers distributing Testaments on the Will Rogers Scout Special

Chaplain Ray wrote in part:

Out of the 700 Scouts and Scouters aboard, there were almost 500 who didn't have a Testament or a Bible along. On the first day out of Tulsa I distributed Testaments to these men and boys. The coach in which the picture was taken carried a portion of the Last Frontier Council of Oklahoma City. In all, I distributed Testaments in twelve coaches on the train. The remainder of the books were distributed to other troops in our section who came to Valley Forge in other trains.

We were en route for four nights, and I can honestly say that the Scouts read their Testaments aboard and at the jamboree. Each troop had its own vesper service, and many of them had their own devotional services after breakfast each morning. Grace was said before each meal, for which I provided prayer suggestions. I was proud of the fine Christian leadership in our region and section and can safely say that Region Nine was among the best at the jamboree from the standpoint of leadership and training for Scouters. Many a boy and leader paid tribute to your Society for making the Testaments available, and such services will not be forgotten.

A Bible-minded Conference

POSSIBLY no group of church people gathered for an annual meeting ever showed more interest in a Bible Society exhibit than the 21,000 people who met for the forty-sixth World Conference of the Seventh Day Adventists at San Francisco last July. Visitors from 36 states and from

30 nations signed the great book. Many were in native costume, reminding San Francisco citizens of the historic meeting of the United Nations Conference gathered there five years before. Pastors were there from Seoul and Taejon in Korea; Tokyo; the Fiji and Solomon Islands; and from many parts of Asia, Africa and Latin America.



Displaying the new Illustrated Luke at the San Francisco Conference. Left to right: Elder W. H. Branson, President of the General Council; Treasurer Darlington; Elder J. H. McElhany, former President of the Council; Secretary Bayless

Although no plans had been made to sell Scriptures at the exhibit, at the urgent request of the Conference leaders the booth was transformed on the second day of the meeting into a store, with the result that over \$1,200 worth of Scriptures—all at cost, of course—were sold. Foreign texts were in great demand, and the depository's stock of Spanish Bibles exhausted.

The illustrated Gospel of St. Luke, which had just at that time come from the press, proved very popular.

Secretary Bayless of the Society's Pacific District office gave one of the principal addresses of the Conference, at the close of which he was presented with a check for \$2,000 as a special contribution to the work of the Society.

He Got the Book

REV. A. Ray Lewis recently wrote the Society as follows:

One of the linguists at the Arabian-American Oil Company training camp here in Westhampton Beach attends our church school. He has asked me for a copy of the New Testament in Arabic for one of the trainees in the local camp here, a lad from Saudi Arabia, who has shown interest in it. He has a copy of the Old Testament in Arabic and wants a New Testament. Most of the trainees are Moslems, of course, but if one of them is showing interest in the New Testament, there might be other opportunities also.

Do you have a copy of the New Testament in Arabic? If so, will you send me a copy of it, billing the cost to me and sending it in care of the Westhampton Presbyterian Church, Westhampton Beach, Long Island. When I am in New York on Thursday afternoon, I will call up the Bible Society for some answer on this matter, for I promised the linguist I would try to secure a New Testament this week, if it was possible.

He got the book!

MEMBERS' FORUM

Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From Pittsburgh, Pennsylvania:

We would like the enclosed \$50 to go for Bibles for Japan. Our son, while in the service, was in Japan for fifteen months, and through him we know of their great need at this time.

From Palestine, Texas:

I am enclosing twenty-five dollars to send Bibles to those who need them. This is in memory of my husband, who was called to glory in April. Oh, how I do miss him. He was such a wonderful husband, and he loved God and everybody and everything. I do not see, so my husband read the Bible daily and nightly to me. Oh, how I do miss his reading to me! Please remember me in your prayers, and God bless you in your wonderful work.

From Wisner, Nebraska:

I note in the last issue of the *Record* that Bibles are urgently needed for the work in Japan. Herewith find my check for \$25 to be used for that purpose.

By nature the Japanese people are thrifty, industrious and eager to learn; and for this reason it is of the utmost importance that the nation become Christian, for they will exert a tremendous influence on the Orient with its millions of people. Our prayers and best wishes go out for your work everywhere.

From Bondurant, Iowa:

Enclosed please find my check for \$200 as my gift to you for the publishing of Bibles for the blind.—May this help them to enjoy God's Word" is my prayer.

From Colorado Springs, Colorado:

I received your good letter today and was glad to hear from you. I was traveling on a bus from Phoenix, Arizona to Colorado Springs, and while on a one-hour wait at Raton, New Mexico I noticed two magazine racks in the bus terminal.

I walked over to examine the papers and magazines. My mind was especially drawn to your paper and some Methodist papers, tracts and magazines; so I put a few in my pocket and brought them with me. I have read and prayed much about a special mission interest and feel that I would like to receive the *Bible Society Record*.

I pledge \$1 a month and more as I am able. Yours to give the nations a true Gospel witness and prove to them what the Gospel can really do.

From Renfrew, Pennsylvania:

Enclosed you will find a check for \$500 of the Lord's money which He has entrusted to us. Please use it in your worldwide ministry of sending God's Word to lost souls. May the Lord bless you as you labor for Him.

From Trona, California:

Kindly send two more copies of the October 1950 issue of the *Record*, plus two folders "Bibles, Not Bombs" for Japan. I will try to obtain ten signatures for the Good Will book. This represents a concrete step toward world brotherhood under the one Father, and I want to help.

From Papineau, Illinois:

With great pleasure I am sending you a money order for the amount of \$28 for the furtherance of the great cause you represent. I have within my congregation a young girl who comes from a very fine Christian home, though of very moderate financial circumstances. This young girl worked hard throughout the summer as a waitress to earn as much money as possible, so that she might enter nurses' training this fall. She decided, however, that all the money she earned from "tips" would be set aside for a benevolent cause. She has given to me this amount to send to the American Bible Society for the purchase and distribution of New Testaments.

From Lakewood, Ohio:

I enclose another twenty-five dollars for Testaments for Japan, and my prayer is that I make the goal of one thousand Testaments before the end of 1950. So far this year I have put all of my Lord's money into this work. [So far in 1950 (September 19) this donor has provided for 600 New Testaments for Japan.—Ed.]

From Zion, Illinois:

A few weeks ago I sent you two dollars from two little girls for Bibles for Japan, and those same little friends have just given me another two dollars, this time for China. It is enclosed.

Their mother is wisely teaching them to be systematic givers. I wish many other Christian mothers would do likewise.

From York, Pennsylvania:

It gives me great pleasure to be able to send a dollar and to sign my name in the Good Will book for Japan. I think it is a wonderful thing to send this book and the Bibles to Japan.

I feel that there are quite a number of people in Japan who are Christians. I say this because I write to a Japanese boy whose parents have a Christian orphanage. He writes a wonderful letter and is always thanking the Americans for something. He also claims that the only way to world peace is by living a Christian life and by having Christian leaders.

Enclosed please find another two dollars to help bring someone closer to God.

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 96 JANUARY 1951 No. 1

Daily Bible Readings

JANUARY

Day	Book	Chapter	Day	Book	Chapter
1	Genesis	1	17	Matthew	16
2	Genesis	2	18	Matthew	17
3	Genesis	3	19	Matthew	18
4	Genesis	4	20	Numbers	6
5	Genesis	32:1-21	21	Sunday, 1 Samuel	9
6	Genesis	32:22-32	22	1 Samuel	10
7	Sunday, Matthew	3	23	1 Samuel	12:4-15
8	Matthew	4	24	1 Samuel	24
9	Exodus	3:1-14	25	Acts	9:1-22
10	Leviticus	25:1-17	26	Acts	9:23-43
11	Leviticus	26:1-13	27	Acts	10:1-33
12	Mark	1:1-22	28	Sunday, Acts	10:34-48
13	Mark	1:23-45	29	Acts	16
14	Sunday, Mark	4:21-41	30	Acts	17
15	Matthew	14:1-21	31	Acts	22
16	Matthew	14:22-36			

★ ★

January Radio Programs

Mutual Network. Secretary Stifler will be heard on the five Tuesdays of the month on many of the stations of the Mutual Broadcasting System on the popular morning program "Faith in Our Time." The hour is 10:15 E.S.T. The themes will be: January 2nd, "The Bible through the Centuries"; January 9th, "Reading the Bible"; January 16th, "Living the Bible"; January 23rd, "Sharing the Bible"; January 30th, "The Bible in Communist China."

Station WOR, New York City. Secretary Stifler will also be heard on the Sundays of January on "Radio Chapel" at 9:30 to 10:00 A.M., E.S.T. This powerful station has listeners over a large area along the central Atlantic seaboard and even beyond the Appalachian range. The subjects are: January 7th, "The Bible—A World Institution"; January 14th, "Making the Bible Your Own"; January 21st, "Beginning Again in Korea"; January 28th, "Blessed-Book Agents."



Worldwide Bible Reading, 1950

HERE is a picture which will interest all who rejoice in the increased observance of Worldwide Bible Reading overseas. It is from Buenos Aires, Argentina and shows nearly two thousand people who crowded a large theatre on the occasion of the annual Bible Society rally of the Society's La Plata Agency.

Here in America Worldwide Bible Reading from Thanksgiving to Christmas broke two records. For the first time the entire supply of 3,000,000 church bulletins prepared for services on Universal Bible Sunday was exhausted several weeks before the day. In the second place, orders for the entire stock of 12,000,000 Bible Reading bookmarks had been received prior to the opening day. While gratified by such a response, the Department on Use of the Bible laments that it was impossible to complete the late orders.

The theme "The Bible — A Light and Guide" found warm reception from readers in many lands. More copies of the poster were used both at home and overseas than previously. It is safe to say that countless thousands who have opened the Bible only "here and there" became daily readers during those 33 days. Radio coverage reached widely across the country by programs on local stations and on the four national networks.

Chaplains in Korea expressed appreciation that the bookmark Reading lists were offered them in ample time for distribution before Thanksgiving Day, Hospital patients early tendered their thanks for the convenient bookmarks.

Many church periodicals reprinted the list of passages for their readers, and almost universally the religious press called attention to the Bible Reading. Newspapers with total circulation reaching into the millions copied the selections. Schools, libraries, bookstores and other business houses distributed a large number of the bookmarks. For these days of

alarming uncertainty it is significant that all America and lands overseas are being reached by this movement aimed to bring the light and guidance of God's message to all people. The world's ills will be cured when all people take the Scriptures into their homes and hearts.

★ ★

November Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-sixth year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, November 2, 1950, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. Carl E. Holmes.

The printing of a revised edition of Ephesians and Galatians in Zoque with matching Spanish text was authorized.

The Board also authorized the printing of an edition of 2,000 copies of the Kusaie New Testament.

The publication of the translation of the Acts in Haitian Creole in an edition of 30,000 was approved.

It was reported that the distribution in the United States for the first six months of 1950 totaled 2,429,667 volumes.

First-edition copies of the following new 10-inch Talking Book records for the Blind were presented to the Board: Numbers; I Kings; Obadiah and Jonah; and Habakkuk, Zephaniah and Haggai.

A grant of 100,000 Chinese New Testaments, 6,000 Japanese Bibles and 20,000 Japanese New Testaments for Christian work in Formosa was approved.

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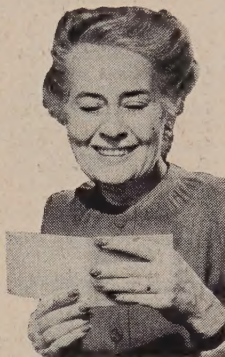
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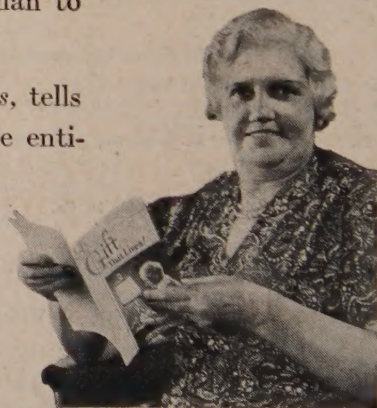


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